

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS
PUBLISHED IN THE
PUNJAB, NORTH-WESTERN PROVINCES, OUDH, AND
CENTRAL PROVINCES,

Received up to 7th October, 1871.

POLITICAL (DOMESTIC).

THE *Akhbār-i-Am* of the 27th September, in giving an account of the capture of Moulvie Liakut Ali, one of the famous rebels of the mutiny of 1857, wittily remarks that the Moulvie is just the reverse of what his name implies, and quotes the well-known Persian saying "*bar'aks nihand nám-i-zangī káfūr*" (they often name a negro *káfūr*, lit. "camphor").

The *Oudh Akhbār* has a similar ingenious remark, and observes that the hemistich "*Liyáqat Ali ná Liyáqat Ali*" might well be engraved on his forehead.

The *Akhbār-i-Alam* of the 28th September suggests the desirability of removing the distrust which the natives of India feel regarding the laws and regulations, and all measures or reforms in administration. However wise and politic these may be, the people have no confidence in them, and regard them as oppressive and tyrannical. When a new law is passed, or a taxation scheme is adopted, they often fail to see its utility, or consider the political necessities or the State exigencies which have made its introduction necessary, and, consequently, do not take it in good part, though as subjects they feel themselves bound to yield to it *nolens volens*. This state of things causes disaffection towards the Government to take root

in their minds, the results of which are alike detrimental to the rulers and the ruled.

The writer proceeds to attribute this distrust of the people chiefly to their ignorance, and remarks that, though education, which Government is zealously striving to spread among them, is doing so much to enlighten their opinions and sentiments, the object and bearing of the laws are not fully explained to them, in consequence of which they not only fail to see their usefulness, but place no confidence in them, and form preposterous notions in regard to them. To remove these evil consequences, the writer suggests the following plans :—

(a) A parliament should be formed in India on the same principles as the parliament in England, an opinion shared by the great and wise men of England no less than of India.

(b) No less than seven or eight Hindoostanee members should form part of the Indian Legislative Council.

(c) The objects and motives of the acts and rulings passed by Government from time to time should be made public by means of Government gazettes and newspapers.

(d) The aid and assistance of the societies and *anjumans* in the different cities in India will also be very useful in promulgating the objects and motives of the laws and regulations.

(e) High offices in the public service should be conferred mostly on learned and accomplished Natives, in order that the people may know that all that is done for them is done chiefly by their own countrymen, and that Government is not to blame in the matter.

The *Kavi Vachan Sudhá* of the same date complains that the roads of the city of Benares are in these days in a disgraceful state. Those behind the kotwali and at the side of the Jatunbur tree, and the Sapsagur and Daranugur streets are particularly mentioned as being out of repair, so much so that no carts containing goods thirty or forty maunds in weight can pass easily. The editor wonders that no attention is paid

to the necessary repairs, and laughs at the management of the municipal committee of the city.

The same paper draws attention to the barbarous practice common in cities and towns of throwing stones in the streets and the houses of the people on the day of the Hindoo festival Gunesh Chauth, which annually takes place on the 4th of Bhadon. It need scarcely be mentioned how much mischief is done by this evil ceremony. Suffice it to say, that almost every year many persons are grievously hurt by the stones thus thrown. The writer confines his remarks to the city of Benares, and states that this year on the day of the festival (the 18th September) the ignorance and inexperience of the present kotwal gave occasion to bad characters to renew the practice. Such showers of stones were thrown in the Chaukhumba Bazaar as made it dangerous for passengers to pass. A friend of the writer, who was an eye-witness of the scene, states, that having occasion to walk in the bazaar on the aforesaid day, he saw a huge stone fall near him, which, fortunately, did not hit his head; and that were it not for this, he would have long since been numbered among the dead. On going further and entering Rangeeldas' Gate he saw a heap of tiles thrown around him, which struck him with surprise. What a pity it is that such a wicked and barbarous practice should be tolerated under the British rule! Supposing a native of a foreign country were to witness the scene, how much praise would he bestow on British management! The writer concludes with stating that in the time of Pandit Raghunath Prasád such evils were unknown, and that it will be difficult to secure as good arrangements now as he made.

The *Allypore Institute Gazette* of the 29th September, in publishing an account of the murder of Chief Justice Norman, joins its native contemporaries in remarking that the brute in the shape of a man who has perpetrated the horrible deed deserves an exemplary punishment for the atrocious crime of which he has been guilty. The common penalty of death by hanging by the neck being inflicted for the murder of most

insignificant individuals, the culprit ought to receive some such punishment as may make the earth and the heavens to tremble, and prove a warning to the world at large.

The *Urdú Akhbár* of the 1st October, in noticing the same sad event, thinks it surprising that the people have now become so bold as to dare to lay violent hands on their rulers, and is strongly of opinion that the criminal ought to suffer the same punishment as is inflicted on such offenders in China, which is this : the culprit is taken to a public street, where he is first cruelly whipped, and is then flayed alive by the executioner. This done, he has his limbs cut off, one by one, and is subjected to various other tortures. If the brutal assassin of the Chief Justice be made to suffer punishment of a similar description, the ends of justice will be satisfied, and no person will in future dare commit crimes of a like kind.

The *Oudh Akhbár* of the 29th September notices the damage done in the district of Pertabgurh by the recent heavy rains. In Bela, McAndrewgunj, and the Regiment Bazaar, scarcely a single house escaped uninjured, while about one-fourth of the houses in the district have been completely destroyed. The bridge of nine arches over the river at Bela, built by the agency of the Public Works Department at an immense cost of Rs. 62,000 has fallen down, and the Government distillery has been razed to the foundations.

The district of Roy Bareilly has suffered a similar fate. Eighty per cent. of the houses in the district have been levelled with the ground, and about fifty men crushed beneath the ruins.

The *Akhbár-i-Anjuman-i-Panjáb* of the same date notices the question now before the Madras Government as to the propriety of using Mr. and Esq. with the names of natives, just as well as with those of the English. No final decision has yet been arrived at. In the editor's opinion, as the French Government addresses all native officers in Pondicherry and other French possessions by the title of *Monsieur*, which is

synonymous with the English term Mr., it would be well if the English Government addressed native gentlemen of respectability by the titles of Mr. or Esq. In Bombay some of the native officers are already addressed in this way in official correspondence; but as no Government ruling exists to that effect, it is desirable that a general order should be passed on the subject in all presidencies in India. Although there are native titles for Hindoostanees, the order will be esteemed by them as a peculiar mark of favour on the part of Government, and make them love it the more.

The same paper draws attention to the distress brought on the city of Jounpore by the recent overflow of the Gumtee. Some ten thousand persons have become houseless, and have thereby been reduced to a most deplorable condition. To add to the misfortunes of the people, the harvest is very poor this year, while indigo-crops have been entirely destroyed. The writer hopes the authorities will render efficient aid to the poor houseless inhabitants.

In its column of local news, the same paper states that the scheme for raising a subscription in commemoration of the late Moonshee Jaishee Ram is being vigorously carried on. About Rs. 2,500 have already been collected, and there is hope of more money being raised. It has not yet been decided in what way to spend the subscription. In the editor's opinion, it will be best spent in aiding in the maintenance of the industrial school which it is in contemplation to establish in Lahore, as the sum now available is inadequate for the purpose; or else in founding a law scholarship in the Punjab University in the Moonshee's name.

The *Lawrence Gazette* of the same date reviews the proposal of the Lieutenant-Governor of Bengal to levy a tax on tobacco. The editor remarks that tobacco is a favourite drug with the people at large which is used by them for a great variety of purposes—chewing, smoking, smelling, and rubbing on the teeth—and is besides a medicine which is

useful for various diseases, especially so for purifying the air of pestilential vapours, a fact which the writer proves by stating that at one time when a fierce plague broke out in the city in which Hippocrates lived, the philosopher caused tobacco to be filled and burnt in the trench around the city walls, the result of which was that the plague was entirely removed. A tax, therefore, on an article of such vast and general utility, by raising its price, and consequently putting it beyond the means of the poor to procure it, will be the cause of the rise of pestilential diseases in Bengal. For these reasons, the editor thinks the Lieutenant-Governor ought to give up the idea of levying the tax.

In the next article the same paper notices the order of the Board of Revenue ruling that persons killing tigers in Kurnool and other hilly districts of Madras will receive a reward of Rs. 300 per head. The editor thinks the expense useless and uncalled for, and suggests that in order to save it the Board of Revenue should cause iron traps to be employed for capturing the animals.

The same paper states, on the authority of the *Times of India*, that a party of one thousand Bheels entered a village in Barodah with drums sounding, plundered it with great intrepidity, and carried off Rs. 10,000 worth of property. The *Lawrence Gazette* takes this occasion to remark that Bheels are professional dacoits, and that, therefore, the same steps should be taken in all places to keep the people under proper control as have been adopted in some districts of India with regard to savage and wandering tribes.

The same paper learns that a memorial has been submitted to the Secretary of State by some public officers praying that the fifty-five years rule be cancelled. The editor concurs with the officers in their opinion, and remarks that the rule is ill-suited for a country like India, where fifty-five years is regarded as the proper age of mature experience. "*Sáthá púthá*" (*lii.* a man of sixty is a youth, *i.e.* sixty years is the proper age of manhood) is a common saying among the natives. With

special regard to Indian customs, therefore, it is proper, in the writer's opinion, that the rule be revoked.

The same paper has been informed that the Government of Bengal has extended a special indulgence to such of the zemindars in the district of Nuddea as deal mildly with their ryots and give them all kinds of aid and assistance. All such zemindars have been told that they need not pay the money due on the 28th September last till January next. The editor remarks that zemindars in the North-Western Provinces who treat their tenants in a kind way ought to receive a similar indulgence from the Government, North-Western Provinces.

A correspondent of the same paper, writing from Ghazee-pore, states that one Bachcha Lál, darogah of stamps, being ordered by the Collector to make over charge of his office to his new successor and explain to him the accounts, it was discovered that he had embezzled a sum of Rs. 2,600, and that the rokur nuvees of the treasury and the late naib-treasurer had also a share in the crime. Before this case was decided, another of a like kind was brought to light. A discrepancy of Rs 4,000 was found to exist in the treasury and tehseelee accounts. The editor blames the district authorities for neglecting to examine the accounts month by month, and thereby allowing Bachcha Lál to embezzle public money; and points out to all officers the necessity of testing the accounts of their offices at the close of each month.

The same paper states that a person came from Buttala to Goordaspore, and protested before the officials of the latter place that he had the printed questions for the examination of tehseeldars in his possession and was willing to sell them for Rs. 300. This report made a noise in the city, and, strange to say, on the man's person being searched, the questions were actually found. The editor suggests that full inquiry should be made into the case, in order that a clue may be traced as to the way in which examination papers are so frequently tampered with.

A correspondent of the *Koh-i-Núr* of the 30th September reports the discovery of two huge guns in Oona Sáhib, a famous place of antiquity in the district of Hooshearpore. The locality where the guns have been discovered is the precipice forming the boundary-line of two well-known shrines built by Gurú Govind Singh, the famous Sikh leader. The late heavy rain having washed away the earth of the precipice, exposed to view the head of a gun, which a Hindoo who first saw it took to be a kettle full of money. The news was brought to the teh-seeldar of the place, who caused the spot to be dug up, when two guns were discovered one after the other. These are about six and eight maunds in weight, have a figure of the Goddess Káli (the Hecate of the Hindoos) mounted on a lion engraved on each, and seem to be fit for use. As the precipice is the site of the ruins of Gurú Govind Singh's fortress, the correspondent believes the guns to have been the Gurú's property. They will presently be removed to Hooshearpore, and will probably find place in the Lahore museum, side by side with the gigantic gun which passes by the name of "sweeper's gun." In the correspondent's opinion, the guns had better be presented to the Durbar Sáhib in Umritsur, in order that on occasion of fairs and festivals pilgrims may offer presents of money at them, the sum thus collected being utilized for aiding in the maintenance of the Durbar Sáhib.

The same paper notices the trick of a goldsmith in Kurnaul, who had a bond for Rs. 400 drawn on a person in his own favour, and registered by the aid of a false witness. The case is before the court, and inquiries are being made. In the writer's opinion, in case of the drawee having to suffer any pecuniary loss, the registrar should be made to pay for it; for as officers intrusted with the registration work receive fees in addition to their fixed pay, it is but just and proper that they should be held responsible for all mistakes that may be made through their negligence, in order that they may use care and discretion in future in registering deeds and documents. In the absence of such responsibility the work is conducted with gross indif-

ference, of which the writer gives the following picturesque account :—"The officer, with spectacles on his nose, is busy in deciding suits, while the mohurrir sitting beneath the table carries on the registration routine. When the clang of the fee-money comes from the hole in the box, the officer makes a nod, and says 'very well,' at which the mohurrir places the document before him and repeats the words—"Mr. Such-a-one, have you received the money?" The answer is 'yes,' and the paper is signed."

Under the heading "Umritsur," the same paper mentions the brutal murder of a girl of seven years old, daughter of the priest presiding in the Durbar Sāhib, by a woman named Atmā Devī, for the sake of the ornaments worn by the deceased, which were worth Rs. 60. The writer thinks it a great pity that while Government takes so much notice of other practices causing or likely to cause loss of life, and makes acts and regulations concerning them, it takes no heed of the evil practice of decorating children with ornaments, though complaints against it are so frequent.

The *Panjābī Akhbār* of the same date points out the need of keeping spies with the police *omlah*. Though to a certain extent such persons are already in employ, they do not receive as much encouragement as they ought to. As a proof of this, the writer states that the two spies who were at so much pains in tracing the butcher murder case which lately happened in Loodhiana received no reward for their trouble. The writer is at a loss to make out the cause of this, and remarks that if persons of this class are encouraged by rewards and other proofs of favour they will prove to be of great use in the investigation of cases.

The writer goes on to remark on the inexpediency of making the detectives wear the same uniform as police soldiers, a proposal which he hears is now in contemplation. The plan is altogether inconsistent with their profession and their success in it. As secret agents of the police, there can be

no advantage in their showing themselves in a recognizable dress.

In conclusion, the writer thinks it will be more to advantage if spies be selected from the higher castes, and, besides tracing cases, be required to act as secret intelligencers of the police.

The *Rohilkhund Akhbār* of the same date, in its column of local news, states that kite-flying is very common in these days in the city. As it is dangerous in its effects, chiefly because elevated sites are chosen for the purpose, the writer thinks the municipal committee ought to prohibit the practice within the city (*vide* an article on the same subject at p. 350 of the *Selections* for the week ending 8th September, 1870).

The *Urdū Delhi Gazette* of the same date learns from a correspondent at Ghazeepore that thefts and burglaries are so prevalent in these days in the whole district that the inhabitants keep their candles burning and watch all night long. Recently three burglaries were committed in a single night. Notwithstanding the greatest care and vigilance on the part of the police, thieves boldly carry on their wicked career. This is due chiefly to the fact that in dark nights constables cannot see what is going on around them, and the writer is, therefore, of opinion that they should be provided with lamps, a plan which he thinks will reduce the number of cases of theft.

The *Nūr-ul-Absār* of the 1st October learns from the *Madras Athenæum* that the Home Government have yielded in the matter of the Nawab of Tonk, and that, contrary to the decision of the Government of India, the Nawab will be restored to power in his state. The *Nūr-ul-Absar* sees no reason to find fault with the Government of India in the matter, inasmuch as all it did was to displace a chief from the throne thinking him unfit to govern, and transfer the principality to his son, in order that his brother chiefs might take warning and be taught hence the necessity of exercising discretion and prudence in the management of their state affairs.

The same paper has a long leader on the Allahabad Municipality. It is stated that the arrangements of the Municipality continue as bad as before, nay, grow worse day by day. If the writer is not mistaken, no new act or regulation has been passed by Government on the subject of municipalities since A. D. 1868, and yet the rules of the Allahabad Municipality are ever assuming new shapes. It is also worth while to notice that, though in the Municipal Act of 1868 it is expressly ruled that the resolutions of municipal committees should be made public by means of native newspapers, &c., the rule is entirely broken by the Allahabad Municipal Committee, the result of which is that the public are kept completely in ignorance of its working, and have no knowledge whatever of its income and expenditure. To all appearance the income cannot but be very large, seeing that a single item of it, viz., the Mággh fair taxes, amounts to a vast sum. Notwithstanding this, the roads are kept in such a bad state that the people find it next to impossible to pass in the bazaars in the rainy season. If the Municipality so shamefully neglects the cleanliness of the city, and its sole object is to collect octroi, wheel-tax, and a great variety of other taxes, surely its existence is worse than useless. The appointment of municipal commissioners is also made privately, though such a course is against the law. In fact, the Municipality itself is based on wrong principles. The unfitness or indifference of persons appointed to be municipal commissioners, is sufficiently proved by the rules laid down by them. In the rules for this very year there are several vague and defective ones. The writer particularly takes exception to the following sections:—

Section 1.—This provides that no person should suffer dirt or rubbish of any kind to lie in a street, public thoroughfare, &c., without giving notice of the same to the police within eighteen hours. It will be observed that not only is the very wording of the section rather unintelligible, but the section itself is altogether absurd. According to it every person can throw the dirt and rubbish of his house in the streets, and be

free from responsibility by giving notice of the same to the police. Hence, if the section be carried into effect, the result will be not only that the streets will always remain full of dirt, but the police will become tired of hearing reports, and, if they attend to them, will have to leave the city entirely at the mercy of thieves and bad characters. The writer heaps the greatest censure on the Municipal Commissioners of Allahabad for laying down such an absurd rule, and remarks that, had not a kind Providence made them forget to see their orders carried out, and the people to show indifference to the rules laid down by them, strange results would follow.

Section 5.—The purport of this is that no dirt or other stinking or offensive thing should be conveyed through the city, except in carts or vessels properly covered so as to prevent any bad smell, and at times and in streets to be fixed for the purpose by the Magistrate. From this it is manifest that it is the wish of the Municipal Commissioners that sweepers should so carry dirt through the streets that no smell may be emitted, and yet no steps are taken to ensure this object. Any one who has had occasion to pass through the market must have seen how carts full of dirt go through crowded parts of markets, and what a nasty smell they spread in the air. Strange that the Municipality should itself thus shamefully break a rule which it so strictly enjoins on the people that a violation thereof will subject the offender to a fine!

Section 6.—This requires the owners or occupants of houses, &c., to remove all rubbish or corrupt matter with such precautions and at such times as may be prescribed by the Magistrate or the Municipal Committee, &c., &c. It is remarkable that the Municipality should have neglected to give effect to this rule, by failing to set down the precautions and the times therein alluded to. When the Committee lays down rules which it as soon forgets, what hope can there be that the people will abide by them?

The same paper gives an account of a curious affray which lately happened in the city of Allahabad. The particulars were

these :—One night a number of respectable persons, including a few officials, took part in an assembly, which was held at a prostitute's house, in order to give grace to a well-known ceremony (called *misse*). The kotwal, with what motives it is not known, set his heart on bringing the persons composing the assembly into disgrace, and, accordingly, with a large number of constables surrounded the door of the house, reproached and upbraided all the men as they came out, and then caused them to be beaten with shoes. A curious circumstance is related in connection with this scene of humiliation, viz., that the officials who formed part of the assembly received the beating at the rates of ten per cent. on the amount of their pay, or some such rate. A few of them, who happened at the time to have no knowledge of this secret, exaggerated the amount of their pay in the hope that by so doing they would be saved from the disgrace, but were unhappily subjected to a greater one. The editor does not see how to account for this conduct of the kotwal, and remarks that, unless it could be supposed that he was aware beforehand that such and such persons would take part in the assembly, and, by bringing it to the Magistrate's notice, had received orders, it does not appear how he could venture to interfere in such a matter. But, though in so doing, remarks the writer, the kotwal took greater liberties than his position warranted, he may be said at any rate to have taught a good lesson to some for their having acted in a manner inconsistent with civilization and good breeding.

The *Kárnámah* of the 2nd October, in a long article, states it to be the duty of Government to rebuild the mausoleum of the late Nawab Bahú Begum Sáhiba in Fyzabad, which has been destroyed by the late heavy rain. On the death of Nawab Shujah-ood-Dowlah and the succession of Nawab Asif-ood-Dowlah, his son and successor in the Government of Oudh, Nawab Bahú Begum Sáhiba, the queen-mother, in order to to ensure the safety and protection of her possessions, committed them to the Honourable East India Company as her trustees, and entered into an engagement with them, of which the

writer publishes a copy. According to this the most noble the Governor-General the Marquis of Wellesley, with the sanction of the Company, bound himself to pay Rs. 54,250 monthly in pensions, being the interest on Rs. 1,08,50,000 deposited with the Company, and after the Begum's death to give to Nawab Nazir Dáráb Alí Khán the following sums, *viz.*, three lakhs for the erection of her mausoleum, one lakh for making endowments to the Karbalá, the Najaf-i-Ashraf, and other religious places, and Rs. 10,000 annually for the repairs and maintenance of the mausoleum. Agreeably to this promise, Rs. 10,000 per annum continued to be paid to meet the expenses of the mausoleum during the time of the East India Company, under the supervision of the Resident of Lucknow. In December, 1826, rules were set down by Baronet Raikes for the guidance of the darogah concerning the expenditure of the proceeds from the bequest of the Bahú Begum Sáhiba. Section II. of the rules stated that out of the profits, amounting to Rs. 1,66,366-10-8, Rs. 5,000 should be paid half-yearly to the darogah for the repairs of the mausoleum, as well as to meet the other expenses connected with its maintenance. The darogah was required to submit an account of the expenses incurred in full detail to the Resident, and was bound by the provisions of Section X. of the rules to use good and strong materials in making the repairs.

This arrangement continued during the rule of the East India Company. On the assumption of the Government of India by the Queen and the extinction of native rule in Oudh, the management of the proceeds of the bequest was intrusted to the Junior Secretary to the Chief Commissioner. The first thing then done was that the stipend of Nadir Mirza was confiscated. It is also since that time that the repairs of the mausoleum and other royal edifices in Fyzabad have not been kept up as they ought to have been. The continuous rains of the past years made them weaker and weaker, till, unhappily, this year's heavy rain has knocked down the mausoleum and injured other buildings, such as Motee Mahall, Gulab Baree,

&c. These latter could not be expected to have been looked after, seeing that the mausoleum itself, for which an annual endowment of Rs 10,000 has been provided in the deed of engagement, has been so much neglected. This state of things has affected the people to the very quick, so much so that one person was heard to remark as follows with feelings of deep regret:—"In case a building worth three lakhs of rupees has been ruined in the face of such solemn engagements with Government for its preservation and safety, with what hopes is a man to console himself, and how is it possible for one to help grieving?" To this a pert man replied—"Sir, you are probably not aware that with the extinction of native rule in Oudh all former deeds and engagements have become null and void, and that it is now proper for every man to regard any thing that Government may give as a gratuitous gift." On reflecting on the pomp and greatness of the late Bahú Begum Sáhiba, and her wisdom and sagacity, the writer thinks it a great pity that the precautions taken by her to entrust her possessions to the Government of the Honourable East India Company, in the hope that by so doing good arrangements connected with her estates, and the support of her relations and dependents, &c., would be secured for ever, should have proved vain. Her Highness was not aware that through sheer neglect on the part of the trustees, a mausoleum which cost three lakhs of rupees to build would go to wreck.

In conclusion, the attention of the Chief Commissioner is drawn to the matter, and a hope is expressed that, after personally visiting the place in the course of the approaching tour, he will be moved to order it to be rebuilt out of the surplus money available, every care being taken to secure the strength and durability of the work; and, after the building has been restored, will exercise constant supervision over it.

The same paper notices a remarkable case of theft in the district of Ghazeepore. In Mouzah Sadat in Pergunnah Sydpore thieves dug a mine from the dwelling of a Fakeer to the

house of a mahajun, and stole away property valued at Rs. 8,975. Several persons have been arrested on suspicion, but no trace of the real offenders has been found.

EDUCATIONAL.

A correspondent of the *Oudh Akhbār* of the 29th September praises Nawab Mahomed Mardan Ali Khān, minister of Marwar, for offering Rs. 3,500 for making a clock for the Mayo College, Ajmere. The clock will be made in England, and placed in the College as a memento of the Nawab. The Agent to the Governor-General for Rajpootana States has communicated the thanks of Government to the minister for his liberal offer.

The *Koh-i-Nār* of the 30th September states that in Kothalain the district of Gujrat, where the railway authorities are building a bridge over the Chenab, the European and native officers posted to carry on the work have raised a subscription of Rs. 189 among themselves for establishing a charity school. The writer publishes a list of the subscribers, and praises them for contributing money for so good a cause. It is added, that if the officers apply to Government, an equal sum can be obtained under the grant-in-aid rules, in which case the permanence of the school will be ensured.

MISCELLANEOUS.

The *Lawrence Gazette* of the 29th September publishes the reply of Moonshee Bukhtawar Singh, Seristadar of the Criminal Court, Meerut, and a member of the Meerut Debating Society, to the question proposed by Mr. Plowden, Magistrate and Collector of the city and president of the society, as to how European officers and natives can become friendly and familiar with one another (*vide* p. 512 of the *Selections* for the week ending 2nd September last). The drift of the reply is that the rude and unbecoming behaviour of the servants and orderlies in attendance on European gentlemen is the chief obstacle in the way of natives in gaining access to the latter.

When a native gentleman goes to see a European officer, the orderlies through covetous motives refuse to give notice of his coming to their master, the usual excuse made being that the *sahib* is busy at the time ; or, if they at all communicate the message, it is at times when the officer is going to dinner, or has some urgent business at hand, which compels him to decline the visit. Thus it happens that poor visitors who are desirous of calling on the officers return disappointed after wasting much of their time in the verandah. In order to remove this unhappy obstacle, and establish a system of friendly intercourse between Europeans and natives, the writer suggests the following plans :—

(a) The officer should set apart particular days and times in each week or month for holding public durbars expressly for the purpose of receiving visits from native gentlemen.

(b) They should take part in the festive as well as mourning assemblies of the natives, a plan which will bring them into a close connection with the latter.

(c) They should participate in the meetings of the societies established in different places, and converse familiarly with the natives attending them.

The editor of the *Lawrence Gazette* approves of the above suggestions, and points out to European officers the desirability of abiding by them, because (says he) "union is strength."

The following Vernacular newspapers have been examined in this report, viz.:—

No.	NAME OF NEWSPAPER.	WHERE PUBLISHED.	DATE.		DATE OF RECEIPT.	
			1871.		1871.	
1	Gwalior Gazette, ...	Gwalior, ...	Sept.	24th	Oct.	5th
2	Márwár Gazette, ...	Jodhpore, ...	"	25th	"	4th
3	Málwá Akhbár, ...	Indour, ...	"	27th	"	2nd
4	Akhbár-i-Am, ...	Lahore, ...	"	27th	"	2nd
5	Akmal-ul-Akhbár, ...	Delhi, ...	"	27th	"	3rd
6	Kavi Vachan Sudhá, ...	Benares, ...	"	28th	"	3rd
7	Akhbár-i-Alam, ...	Meerut, ...	"	28th	"	6th
8	Naiyir-i-Akbar, ...	Bijnour, ...	"	28th	"	7th
9	Allygurh Institute Gazette, ...	Allygurh, ...	"	29th	"	2nd
10	Lawrence Gazette, ...	Meerut, ...	"	29th	"	3rd
11	Rajpútána Social Science Congress.	Jaipore, ...	"	29th	"	4th
12	Akhbár-i-Anjuman-i-Panjáb.	Lahore, ...	"	29th	"	4th
13	Oudh Akhbár, ...	Lucknow, ...	"	29th	"	6th
14	Urdú Delhi Gazette, ...	Agra, ...	"	30th	"	3rd
15	Panjábí Akhbár, ...	Lahore, ...	"	30th	"	4th
16	Koh-i-Núr, ...	Ditto, ...	"	30th	"	5th
17	Majma-ul-Bahrain, ...	Ludhiana, ...	"	30th	"	5th
18	Kohilkhund Akhbár, ...	Mooradabad, ...	"	30th	"	6th
19	Ditto Samáchar Patr, ...	Ditto, ...	"	30th	"	6th
20	Núr-ul-Absár, ...	Allahabad, ...	Oct.	1st	"	2nd
21	Mangal Samáchar, ...	Beswan, ...	"	1st	"	4th
22	Khair Khwáh-i-Panjáb, ...	Gujranwalla, ...	"	1st	"	5th
23	Almorah Akhbár, ...	Almorah, ...	"	1st	"	6th
24	Khurshid-i-Jahántáb, ...	Agra, ...	"	1st	"	6th
25	Urdú Akhbár, ...	Delhi, ...	"	1st	"	7th
26	Mufid-i-Am, ...	Agra, ...	"	1st	"	7th
27	Samay Vinod, ...	Nynee Tal, ...	"	1st	"	7th
28	Benares Gazette, ...	Benares, ...	"	2nd	"	4th
29	Kárnámah, ...	Lucknow, ...	"	2nd	"	5th
30	Oudh Akhbár, ...	Ditto, ...	"	3rd	"	6th
31	Benares Akhbár, ...	Benares, ...	"	5th	"	7th

ALLAHABAD:
The 26th October, 1871. }

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Offg. Govt. Reporter on the Vernacular Press of
Upper India.